

# The Household Psalm

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[ 0 : 00 ] Would you turn with me this morning, with the Lord's help, to the book of Psalms. The book of Psalms, that's Psalm 127. Psalm 127.

Psalm 127. We'll read the whole psalm. A song of a sense of Solomon. Unless the Lord builds the house, those who build it labour in vain.

Unless the Lord watches over the city, the watchman stays awake in vain. It is in vain that you rise up early and go late to rest, eating the bread of anxious toil, for he gives to his beloved sleep.

Behold, children are a heritage from the Lord. The fruit of the womb, a reward. Like arrows in the hand of a warrior are the children of one's youth.

Blessed is the man who fills his quiver with them. He shall not be put to shame when he speaks with his enemies in the gate. Unless the Lord builds the house, those who build it labour in vain.

[ 1 : 37 ] In the 16th century, the capital city of Edinburgh, which is our capital city, had played a crucial role in the Scottish Reformation and the establishment of the first Scottish Parliament.

But it was due to the Reformation that the city of Edinburgh asserted that its motto was to be the Latin phrase, Nisi Dominus Frustra.

Nisi Dominus Frustra. A phrase which is translated, Without the Lord, it is in vain. And as you can see, the motto of Edinburgh was taken from the opening words of Psalm 127.

But even though this is the motto of Edinburgh, the original intention of this psalm was to ensure that this was the motto of every home and every family in Israel.

That without the Lord at the centre of our homes and our families, it's all in vain. It's all in vain. And from this motto, I suppose you could call Psalm 127 the household psalm.

[ 2 : 50 ] The household psalm. Because it addresses the entire family household and the importance of having the Lord as the head of the home. And you can see from the title of this psalm, Psalm 127, it's a group of 15 psalms called the Songs of Ascents.

And the Songs of Ascents. And the Songs of Ascents, they're all the psalms which are numbered from Psalm 120 to Psalm 134. And they're all called the Songs of Ascents because they are ascending songs.

They were the songs which all of the Lord's people would sing as they ascended towards the city of Jerusalem for the annual festivals which were held there. Where all of the Lord's people, they would gather together in all their family groups and they would leave their towns and their villages and travel from all over the nation.

And they would ascend towards this central point in Jerusalem. But as all of the Lord's people would have travelled towards Jerusalem. And amongst all their family groups and their villages and their towns.

We can see from this psalm that they would have been encouraging one another as parents and as families and as villages. Where they would have been maybe discussing family life and family experiences.

[ 4 : 11 ] And they would be discussing all that goes on I suppose in a household. Which is I guess the purpose of our Little Rainbows toddler group every Thursday.

Because where parents can come with their little children and they can talk about things from nappies to sleeping patterns. And I'm sure they can talk about a host of other things too.

But that's what it would have been like for these pilgrims as they journeyed towards Jerusalem and all their family groups. They would have been encouraging one another and spurring one another on.

So that they would have the Lord as the centre of their home. And so what we have written for us in Psalm 127 is the outcome of all their discussions.

Psalm 127 is the conclusion which they came to. That unless the Lord is at the centre of our home and our family. It's all in vain.

[ 5 : 13 ] It's all in vain. And so what I'd like us to see from this psalm is the conclusions which these families came to. And of course we see that their conclusions are relevant for us today.

But I'd like us to see that there are just two conclusions. Two conclusions in order to have the Lord as the centre of your home. They say, beware of vanity and rejoice in victory.

Beware of vanity and rejoice in victory. So we look virtually at the conclusion, beware of vanity. Beware of vanity.

What we ought to notice from the opening verses of this psalm is the repeated word, vain. But it says in verse 1, Unless the Lord builds the house, those who build it labour in vain.

Unless the Lord watches over the city, the watchman stays awake in vain. It is in vain that you rise up early and go late to rest, eating the bread of anxious toil, for he gives to his beloved sleep.

[ 6 : 21 ] And so the conclusion of these families travelling towards Jerusalem was, beware of vanity. Beware of vanity. But when we look at these verses, we ought to see that these verses are wisdom at its best.

Because Psalm 127 is not only a household psalm, but it's also a wisdom psalm. Which is why there is a reference to Solomon in the title, where it says, a song of ascents of Solomon.

Solomon, of course, was the wisest man who ever lived. And it's this reference to Solomon which indicates that Psalm 127 is full of wisdom.

Because the words vanity and labour, they are the same words which are used in the book of Ecclesiastes, which is a book that's full of wisdom.

Because as we read the book of Ecclesiastes, it was written by Solomon, the wisest man. But there, in the book of Ecclesiastes, Solomon is described as the preacher.

[ 7 : 23 ] The preacher because he's preaching a sermon. And it's a sermon in which Solomon is trying to answer the question, what is the point to life? So the book of Ecclesiastes, it's all about the question, what is the point to life?

And it's a good question. And I'm sure it's a question that everyone has asked at some point in their life. What is the point to life? What's it all about? Why are we here? But as Solomon preaches his sermon and looks at life from the perspective of living without God, after all his investigation and all his study and all his analysis of the meaning to life, Solomon introduces his findings in chapter 1.

And this is Solomon's conclusion. He says, Vanity of vanities, says the preacher. All is vanity. Vanity of vanities. All is vanity.

Everything is meaningless. It's all pointless. It's all vanity. Without the Lord in your life, he was saying, life has no real meaning. Life has no real meaning.

But what's interesting is that Solomon's conclusion is the same conclusion which is presented here in Psalm 127. But unless the Lord is at the center of our family and our home, then it's all vanity.

[ 8 : 47 ] It's all vanity. If we are not living out the chief end for which we were created to glorify God and to enjoy him forever, if we're not doing it, says this psalm, it's all vanity.

And so what we're being told here in this psalm is that building a home and raising a family, it must have the Lord as the foundation. The Lord must be the foundation.

Because the first thing we do when building a home or building a family is to literally build the house or buy the house. You provide the roof over your head in order that your family will be sheltered and warm for them to live in.

And that seems straightforward. It seems logical enough that as parents we are to provide a home for our family to live in. But the central purpose of building a home or buying a home is that God is glorified in it.

Because our home, it's not a competition. It's not a competition with our neighbours and our friends to see as the biggest house and the best car and who spends the most money on their house.

[ 10 : 01 ] Our home is whatever the Lord has afforded us. And its purpose is to provide for our family. For the provision of the home. The provision of the home is a creative work.

Because when we look at the first family in the Bible the family of Adam and Eve and their children it wasn't a perfect family by any stretch of the imagination.

But when the Lord provided a helpmate for Adam it was a creative work. Because we're told in Genesis 2 that the rib which the Lord God made from Adam and took from Adam he made into a woman and he brought her to Adam.

But what's interesting is that when it says that the Lord made Adam's rib into a woman it literally means the Lord built the woman. The Lord built the woman.

And through that Adam was being taught that the Lord's provision was his wife. And that Adam's God-given responsibility was to provide for his wife and for their children.

[ 11 : 10 ] Now I know that every home is different and there are different circumstances in every single home in this community and throughout the island. But what I want us to see is that the importance what is being stressed to us is the importance of looking after those in our home under our roof that unless the Lord builds the house those who build it labour in vain.

That what we're doing in our home building our home and building our family it should be for God's glory. So the first thing we do when building a home is provide a house.

But the second thing we do when building a home is we protect the home. We protect the home.

And again we're being warned in this psalm to beware of vanity when protecting your home.

Because we're told the second half of verse 1 unless the Lord watches over the city the watchman stays awake in vain. And so the image is no longer providing and building a home but protecting your home.

where we're given this illustration of a watchman standing over his watchtower and he's looking out for this approaching enemy. And the watchman he would have he would have this great responsibility to protect the city.

[ 12 : 33 ] And the city which has probably been referred to is the city of Jerusalem. Which was this mighty fortress that had high walls and iron gates and watchtowers on every corner of the city.

In which all these watchmen would stand and they would keep the city safe from an attack of the enemy. And the watchman he would have to stand there for hours trying to stay focused on his job and keeping a lookout from the approaching enemy.

He wasn't to take his eyes off it for a moment or else he could miss something and the city would be in jeopardy. So the watchman he would have to try and stay awake and he would keep on guard even through the long hours of the night.

Where he would be straining his eyes to see into the darkness. But the point which is being made is that protecting the city was an impossible task.

Because it wouldn't matter how good he was as a watchman or how clear his eyesight was it's impossible to see in the dark. It's impossible to see into the unknown.

[ 13 : 44 ] And all his watching and all his protecting and his attempts to look after the city and protect the people inside it would be in vain because he can't do it.

He can't do it on his own. And that's why this psalm is emphasizing beware of vanity. Beware of vanity because sometimes we think that we can live self-sufficient lives.

and that we don't need the Lord for everything. We need him for some things but not for everything.

But self-sufficiency self-confidence self-belief it shouldn't be part of our vocabulary.

In fact self shouldn't be part of our vocabulary because when we look to self for help we look in vain. Yes the world will tell you you need to believe in yourself you need to trust in yourself you need to be proud of yourself but the Bible tells us plainly it's all vanity.

It's all vanity because without the Lord it's all in vain. And it's in vain because we can't guard ourselves all the time. We can't watch our homes and our families all the time.

[ 14 : 55 ] We can't protect our children all the time. We can't protect our homes from illness and disease or hurt. We can't do it all the time. And it would be foolish of us to think that we could.

And that's the point which is trying to be made here. That we can't keep our homes on our own. We need the Lord to help us. We need the Lord to watch over us.

We need the Lord to keep us. And that's the promise which was being issued to us when we were singing in Psalm 121. Because in Psalm 121 we have the promise of the Lord who helps us.

The Lord who watches us. The Lord who keeps us. Because after explaining when we read through the Psalm after the Psalmist explains that the Lord is one who helps his people and he watches over his people continually he slumbers not nor sleeps.

The Psalmist concludes his Psalm by emphasizing that the promise of protection. It's not with self. He says the Lord will keep your going out and your coming in from this time forth and even forevermore.

[ 16 : 13 ] The Lord will do it. The Lord will do the watching the helping and the protecting. but we have to cast every care into his hands and not try and do it ourselves.

So we're being warned in this Psalm to be aware of vanity with regard to providing our home protecting our home but thirdly we're being warned about our presence in our home our presence in the home because we're being warned in verse 2 it says it is in vain that you rise up early and go late to rest eating the bread of anxious toil for he gives to his beloved sleep.

And in this verse we're being given the description of a workaholic where the workaholic he gets up early in the morning and he goes to bed late at night.

He burns the candle at both ends in order to get the best out of the candle but what we're being warned about is the vanity of always working and not being present in our home to spend time with our family.

And I know that there are people who are stretched in their attempt to try and make ends meet where life is busy and there are so many demands and so many things that need to be done. But what the psalm wants to make us aware of here is that those closest to us are often neglected because work takes over.

[ 17 : 43 ] And yet the conclusion that those of the past came to is that all we will get in return for our ceaseless laboring it says is the bread of sorrows.

The bread of sorrows which is a phrase that relates to the fall because the curse which Adam received when he sinned against God in the garden of Eden was the curse.

Cursed is the ground for your sake. In sorrow you shall eat of it all the days of your life. Therefore before the fall work was a pleasure.

Work was pain free. It was carried out with relative ease but the curse which is now upon all of mankind is the pain of work. The futility of work.

The sorrow of hard work in trying to provide for a family. But the greatest sorrow of work is that it takes up so much time which inevitably results in us not being present in our home to spend time with our family.

[ 18 : 51 ] And I speak to myself when I say this. Because one of the greatest regrets that ministers have of whom I've spoke to is that they never spent time with their families.

They never spent time with their children. And I hope that you and I won't regret that later in life. So if you're a husband remember that your wife needs your presence.

If you're a wife remember that your husband needs your presence. And if you're a parent remember that your children need your presence.

Because time with our family it's important. Because time passes so quickly. And our children will be teenagers and being shaped by the world before we know it.

Which should only emphasize to us that we need to give time to our family and our presence made known to them. Because as we shall go on to see now it says they are the heritage of the Lord.

[ 19 : 59 ] They are the heritage of the Lord. So beware of vanity. That's the first conclusion which is highlighted for us here. Beware of vanity with regard to providing your home, protecting your home and your presence in the home.

But the second conclusion which is highlighted for us is rejoice in victory. Beware of vanity, rejoice in victory. Rejoice in victory.

Look at verse 3 with me. It says, Behold, children are a heritage from the Lord. The fruit of the womb a reward. Like arrows in the hand of a warrior are the children of one's youth.

Blessed is the man who fills his quiver with them. He shall not be put to shame when he speaks with his enemies in the gate. And so when we come to this section what we ought to notice is the contrast between vanity in the first section and victory here in the second section because there is the difference between vanity of looking to self and the victory of looking to the Lord for blessing.

The blessing of children. Because we're told that children they are the heritage of the Lord and the fruit of the womb. And so what's being stressed to us is that children are the Lord's inheritance to us.

[ 21 : 21 ] Children are a gift from the Lord and that's the way we ought to view them. They're a precious gift to be nurtured and cherished. Children are not an inconvenience.

They're not to be viewed as a drain on resources. They're not to be considered as a distraction from the busyness of life. Children are not a nuisance. They are the heritage of the Lord and they are a gift from the Lord.

And they are a gift because the Lord is the giver of life and the sustainer of life. Because the conception of a child, it's the Lord's blessing and it's the Lord's doing.

It's the fruit of the womb. But I think that when we consider the history of the children of Israel, that we're enabled to understand how precious children are.

If we look back at the history of the children of Israel, if we go back to Genesis 12, right back at the beginning when the Lord called Abraham out of idolatry and the Lord gave Abraham the covenant promise that through his seed, through his children, all the nations of the earth were going to be blessed.

[ 22 : 35 ] And in that promise, the Lord revealed his plan of salvation, that Abraham's son would be the heir of the covenant promise. But as you know, there was a problem with the promise.

Because Abraham's wife, Sarah, she was old and she couldn't conceive. Nevertheless, after this 25 year wait, the impossible happened.

Because at the age of about 90, Sarah gave birth to a son, Isaac. And in the birth of Isaac, Abraham saw God's promise being fulfilled and God's plan of salvation coming to fruition.

But what's interesting is that the next generation, they encountered the same difficulty. Because Isaac's wife, Rebecca, she also couldn't conceive and have a child.

Which put the covenant promise in jeopardy again. And the result was that Isaac pleaded to the Lord for his wife and the Lord answered and Rebecca gave birth to twins, Jacob and Esau.

[ 23 : 38 ] And in the next generation, Jacob, as you know, he had 12 sons, 12 children who became the 12 tribes of the nation of Israel.

And every child which was born into the covenant community, they were to receive the covenant sign of circumcision. Where they were dedicated to the Lord and they were all brought to receive the blessings of the covenant.

But what we've been reminded of in this psalm, what we're being shown here is that the descendants of Abraham were to be the means by which the salvation of Jesus Christ was to be made known to the world.

Because in the seed of Abraham was the covenant promise that a saviour would be born to save his people from their sins. And my friend, it's no wonder to us then that those who penned this beautiful psalm, it's no wonder that they considered their children to be the heritage of the Lord and the fruit of the womb.

Because they were the means by which the inheritance of eternal life was to come. And children are still the means by which the inheritance of eternal life can come.

[ 24 : 55 ] Because they are the next generation to bring the message of the gospel to a lost and dying world after we are gone. After we are laid in the dust.

They are the next generation. They are the next generation that will carry the banner for us. My friend, our children are the means by which the generation yet unborn will be urged to praise and magnify the Lord.

And if it's our children who are to carry the banner of Jesus in their day and their generation, that ought to emphasize to us our responsibility to raise covenant children in the fear of the Lord.

It ought to emphasize to us the obligation we have to uphold our covenant promises that we make before God at baptism. It ought to stir us up as parents to be more diligent when it comes to reading the Bible and praying with our children and our grandchildren.

It ought to encourage us and gently push us to teach our children to pray for themselves, to teach them to be thankful to the Lord for their food and for all that they have, to teach them the basics of salvation and to be an example to them in our life, in our speech and in our conduct.

[ 26 : 20 ] It ought to drive us for the next generation. But my friend, I want you to know that when I speak to you about this, I speak to you not only as your minister, but I speak to you as a parent.

Because I know that it's not easy. I know that it's not easy. It's not easy to bring up children. It's not easy to teach children. And it's not easy to teach our children about the Lord.

And my home, it certainly isn't perfect. Don't ever think that it is. Don't ever think that just because I'm a minister that my family is perfect and that I do everything right.

I don't. And I'm not perfect. But what I can say, and what our longing ought to be, is to have Christ as the head of our home and the head of our family.

Our longing ought to be that our children will grow up knowing Jesus. And that our love for the Lord will drive us to teach them about the Lord.

[ 27 : 32 ] To teach them about Jesus. But this responsibility is first and foremost with the parents.

But it's not just with the parents. because as a covenant community, as a congregation, it's our duty to pray for this generation and for the next generation.

Because after we are gone, they are the next generation. They are the next generation to bring the message of the gospel to sinners who are out of Christ.

And if we're not encouraging families to come to church and praying for parents and for their children, then there will be no church in this community in the next 20 or 30 years.

It will be gone. It will be gone. Of course, God is sovereign. But we have a responsibility. And I cannot stress to you enough our responsibility.

[ 28 : 33 ] And our responsibility to reach the people of this community. community because they're precious. And the children of this community, they're precious.

And they need to be reached with the gospel. And I know it's not an easy task. I know it's difficult. But we rest in the fact that unless the Lord is building this house for his own glory, for his own purposes, then we're laboring in vain.

Unless it's all to the glory of God and the furtherance of his kingdom, we're doing it in vain. But you know what comes across so beautifully in this psalm is the fact that we have a reason to rejoice in victory.

The psalmist says that the covenant community and the blessings of the Lord, he says they're precious. He says in verse 4, they're like arrows in the hand of a warrior, are the children of one's youth.

The covenant children, the covenant families, they're precious. Precious just like the arrows in the hand of an archer. They're precious.

[ 29 : 41 ] Because without them, the archer wouldn't be able to protect himself. Therefore, every arrow in the quiver of the archer is so precious.

And not one of them will go unaccounted for. And it's no wonder that this household psalm, it concludes with the words, blessed or happy is the man who fills his quiver with them.

He shall not be put to shame when he speaks with his enemies in the gate. There is rejoicing on the part of the archer to have not only some arrows in his quiver, but to have a full quiver.

A quiver full of arrows that are precious to him. Happy is that man who has this quiver full of arrows. Happy is the person whose children have all received the covenant promises for themselves. For then they will speak to their enemies in the gate, in their day and in their generation.

[ 30 : 46 ] But you know, when looking at a psalm like this one, we have to ask the question, who is the man in verse 5?

Who is the man in verse 5 when it says, blessed or happy is the man who fills his quiver with them?

Well, I want to suggest that since Jesus used the psalms as his own songbook and prayer book, when we read the psalms, we have to come to them and ask the question, how would Jesus have understood this psalm?

And looking at it, I believe that Jesus would have said, I am that man. I am that man. I am the happy man who fills his quiver with them.

He shall not be put to shame when he speaks with his enemies in the gate. Jesus is the happy man because he rejoices in victory. He is the one who rejoices over his inheritance.

He rejoices to see the fruit of the spiritual womb when someone is born again. He rejoices to see sinners being brought to be sons and daughters of the living God.

[ 32 : 07 ] He rejoices when his quiver is full of arrows. He rejoices when he knows that he has redeemed people with his precious blood. He rejoices in the victory that he has won in order that we can receive all the covenant blessings.

My friend, Jesus is the happy man. Jesus is the happy man because we're told in his word it was for the joy that was set before him.

He endured the cross, despising its shame, and is now set down at the right hand of the throne of God. Jesus is the happy man. Jesus is the happy man.

So who better for us to look to today? Who better for us to cast all our cares upon? Who better to look to than this Jesus with all our homes and with all our families and with all our individual situations?

Who better to look to than this Christ who promises to us in his covenant every spiritual blessing in heavenly places?

[ 33 : 18 ] My friend, what a conclusion these people came to in this household sound. What a conclusion they came to. Beware of vanity.

Because unless the Lord is at the centre of our home and our family, we're building it in vain. And that we are to rejoice in victory. That through the victory of our Lord Jesus Christ, he is providing a heritage for himself to continue the spread of the gospel in the generations to come.

Who better to look to, my friend, than the happy man? Because his quiver is full. May the Lord bless these thoughts to us.

Let us pray. O Lord, our gracious God, we marvel at thy word. We thank thee, Lord, for every promise that is in it. We give thanks, O Lord, that thou art the one who speaks to us and reminds us that thou art the one who is gracious.

O bless us as homes and as families. Lord, we thank thee for thy goodness to us. That thou art the God who is faithful to every promise. The God who is so good to us, even in our unfaithfulness.

[ 34 : 36 ] That thou wouldst help us, keep us, we pray. Bless us, Lord, as we continue in this service. Help us to keep looking to Jesus. O that he is the happy man.

That we might look to him because it was for joy that he endured the cross. Go before us then, we pray, and do us good. For Jesus' sake. Amen.

Now, just for a few moments, before we proceed with the sacrament of baptism, I'd like to speak, as I did the last time, about the importance of baptism.

And I'd like to do so just under four simple headings. Plan, purpose, promise, and prayer. Plan, purpose, promise, and prayer.

So the plan. The plan of baptism, it's God's plan. Because baptism is a sacrament which was instituted by our Lord Jesus Christ.

[ 35 : 36 ] There are only two sacraments. The sacrament of the Lord's Supper and the sacrament of baptism. So we should view baptism as God's plan for the church.

Because he issued, Jesus issued the command for us to baptize. That's a scriptural warrant that we have. Because in the closing verses of Matthew's Gospel, Jesus said, Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you.

And behold, I am with you always, even to the end of the world. And so that's the plan. God planned baptism. But then there's the purpose.

The purpose, because when we sprinkle water at a baptism, what do we say? What is our purpose? Well, we're saying, first of all, that the water is just water.

It's not mystical. It's not mystical. It's not holy water that will somehow change the child in any way. Because baptism, it doesn't save us. It doesn't save us.

[ 36 : 44 ] It doesn't make us a Christian. The water is sprinkled on the outside. But as we were saying to the children, it's what's on the inside that comes. It's what's on the inside that comes.

Baptism, it doesn't guarantee that we will go to heaven. Instead, the purpose of baptism and the sprinkling of water is to show that it's a symbol of cleansing. So that the water of baptism, it signifies the cleansing which only Jesus can provide by trusting in him.

Therefore, it's not baptism that cleanses us from sin, but the blood of Jesus Christ. The Bible tells us that the blood of Jesus Christ cleanses us from all sin.

But the water of baptism, it's not only a sign of cleansing, it's also a seal of our engrafting into Christ. We're being brought into the visible church and brought under the spiritual care and oversight of the church.

And that's done by a promise. So plan, purpose, promise. The promises which are made at baptism, they are vows before God.

[ 37 : 53 ] They are solemn oaths which we make before a holy God. And because they're before God, I will ask Gareth to stand while he makes his vows.

And when Gareth takes his vows, he's promising that his desire is that little Finn will be brought up to know and to love the Lord.

and that Finn will come to faith in Jesus Christ. That's his design. That's why he's here today with his family. So plan, purpose, promise, prayer.

Without doubt, prayer is the most important part. And the responsibility of prayer, it's not only upon the parents, but as I said earlier, we as a congregation, we are witnesses.

We're all witnesses to this momentous occasion and therefore we are responsible for praying for the children in our congregation. I know that Gareth and Mary, they live in Abu Dhabi, but we have to continue to pray for them.

[ 38 : 54 ] We have to continue to pray for them. And even the children who have grown up and left this congregation, we have to pray for them. Because when our children grow up and when they leave our homes and they have their own families, and maybe if they rebel against the Lord and turn their back on the church, prayer is the responsibility which remains.

Because sometimes nothing can be said to our children. Maybe the hardest people to speak to. And yet, we still have the privilege of holding out the covenant promises and praying that the Lord will make them known to them and that they will come to love the Lord for themselves.

So that is, in a few words, the importance of baptism. Plan, purpose, promise, and prayer. We can now sing again in Psalm 102.

Psalm 102 in the Scottish Psalter. It's in the second version of the Psalm. Psalm 102. It's on page 368 in the Blue Book.

Psalm 102 from verse 13. Thou shalt arise and mercy yet, thou to Mount Zion shalt extend. Her time for favour which was set, behold, is now come to an end.

[ 40 : 30 ] Thy saints take pleasure in her stones, her very dust to them is dear, all heathen lands and kingly thrones. On earth thy glorious name shall fear. Down to the end of the verse marked 18 of Psalm 102.

Thou shalt arise and mercy yet, thou to Mount Zion shalt extend. To God's praise. We'll stand to sing. Amen. Thou shalt arise and mercy yet, thou to Mount Zion shalt extend.

Her time for favour which was set, behold, is now come to an end.

Thy saints take pleasure in her stones, her very just to let it see.

O heathen lands and kingly thrones, on earth thy glorious name shall fear.

[ 42 : 04 ] God in his glory shall thou fear. When Zion he builds and prepares, he shall regard and plant this year.

unto the knees humble prayer. The place is rare he will not score.

Old times it shall be on before, and generations yet the more shall praise and might divide the Lord. the Lord. Let's receive the Lord. Let's receive the Lord. Let's ask you to stand.

I'm going to put four words to you. Have them already for the Lord. Do you believe the Bible to be the Word of God and the only rule of faith and life?

[ 43 : 45 ] Do you believe in God the Father, Son and Holy Spirit as revealed in the Word of God? Do you profess faith in the Lord Jesus Christ to be the Son of Christ and the only Saviour of sinners?

Yes. Do you promise in God's strength to bring up this child in the nurture and admonition of the Lord? Yes. Thank you. Thank you.

For the congregation to stand and engage in a lot of prayer in this spirit. Gracious God and loving Heavenly Father, we bless you for these precious moments in the life of our congregation.

We thank you Lord for the gathering that we are able to have and to realize the preciousness of the sacrament of baptism for welcoming yet another child into the covenant community and that praying that little Finn would receive all the covenant promises that are found in thy Word and every promise that is seen in our name of Christ.

And O Lord, we do ask that thou wouldst bless us this week and that ties with them. We do pray that all that is said and done would be to the glory of thy name the furtherance of thy kingdom and that thou, O Lord, must keep us in all that we seek to do for thy glory.

[ 45 : 06 ] Who be for us for Jesus' sake. Amen. Amen. Amen. Finn, Kenneth, Charles, Sherlock, baptize you in the name of the Father, of the Son, and of the Holy Ghost, one God.

O Lord, bless you and keep you and warm in his face to shine upon you. O Lord, be gracious to you. that thou wouldst keep us home and his family.

Remember, God and Mary, his parents as they bring up glory and little Finn. O Lord, that thou wouldst keep them. That thou, Lord, wouldst be gracious to them even as they go to their own home.

That thou wouldst keep them safe. Enable the Lord as parents to bring us these precious lives in the fear of the Lord. O Lord, to know that life is so precious, that even everlasting life is far more precious.

Lord, help us, we pray, to seek for it, to seek the Lord, why is to be found. Remember, Finn, we pray for him. Whatever thou wouldst cast his law in the blood, that thou Lord is keeper.

[ 46 : 26 ] bless him and his brother glory, undertake for them as little boys in this world, that they may look to Jesus in the young years of their life. Lord, that they would not stray from the Lord, but that thou wouldst keep them.

Bless us, Lord, we pray thee. Help us to look to thee, to know that thou art one who is faithful in all things. Cleanse us, we pray, as we cast all our care upon thee, knowing that thou art one who cares for us.

Go before us and do us good, for Jesus' name. Amen. We are concluded by singing in Psalm 127. Psalm 127, that's in the Scottish Psalter, page 4-0. Psalm 127, we'll sing the whole psalm. to God's praise.

[ 47 : 43 ] Amen. V offs form. theme song is for the parties at spitting from the souls andesta que and the global proportion of the The water, water, rain Tis been for you to rise betide Soren it from rest to keep To thee on sorrow's breath so cares

He has beloved sleep Though children are conserved The womb's fruit is reward The sons of youth, the Zahra's heart For strong men's heart prepare O Hare, yes, the Mahatma Is quaver fed with those

They are not ashamed Even if the king shall speak unto them all The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore. Amen.